

THE EXAMINER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME II.

THE EXAMINER;
Weekly, on Jefferson St., next door below
the Post Office.

TERMS.
TWO DOLLARS PER ANNUM, IN ADVANCE,
SIX COPIES FOR TEN DOLLARS.

PAUL SEYMOUR,
PUBLISHER.

The Responsibility of Masters;
SHOWING THAT IT IS SUSTAINED BY
NON-SLAVEHOLDERS.

BY SAMUEL M. JASPER.

The existence of slavery is generally represented by reflecting minds, and the responsibility for its continuance is supposed to rest upon slaveholders; the object of this treatise is to examine this question in its moral aspect, in order to show that non-slaveholders are contributing to fasten this system on our country, and must share the burden of responsibility. I propose to consider the subject under the following propositions—

1. The Divine Author of life, being perfectly wise and good, has created man for the purpose of rational and spiritual enjoyment.

2. In order to fulfil this purpose, the intellectual and moral qualities must be developed and improved.

3. The domestic relations of husband and wife, parents and children, when their duties are fulfilled, are calculated to awaken the benevolent affections and improve the moral nature of man.

4. Slavery, by abridging the privileges of domestic life, and obstructing the intellectual improvement of the slave, interferes with the design of creation by circumscribing the means of enjoyment.

5. Slaveholders are not alone responsible for the evils of slavery, but in a government like ours, where the people, through their representatives, make the laws, and where unjust laws can only be sustained by a corrupt public sentiment; every man who quietly acquiesces in the existence of such laws, without an effort for their repeal, is responsible for the wrongs sanctioned by them.

These propositions I shall endeavor to sustain by a concise argument.

1. The Divine Author of life, being perfectly wise and good, has created man for the purpose of rational and spiritual enjoyment.

This proposition may be considered self-evident; for, as we turn our attention to the contemplation of external nature, and find on every hand so many evidences of order and design, such an adaptation of means to ends, and so beautiful a provision for the wants of the animal kingdom that we cannot doubt the wisdom and goodness of God. Nor has he provided only for that animal nature which we share in common with the beasts that perish.

We are conscious of a higher nature and a nobler destiny. We experience a hunger that material food cannot satisfy,—a thirst that elementary fluids cannot assuage. The desire for knowledge, the love of approbation, the yearning for the delights of friendship and of love; the hope of a higher state of spiritual enjoyment: all these are characteristics of the human soul and the stamp of its immortal nature.

As the naturalist when he finds the tooth of some unknown animal, can tell by its form the kind of food on which it subsisted; so by the faculties and desires of the mind we are irresistably led to conclude that man was formed for the purpose of rational and spiritual enjoyment.

2. In order to fulfil this purpose the intellectual and moral faculties must be improved by education.

This proposition will be generally admitted, and requires but few remarks. It cannot for a moment be supposed that an all-wise creator would bestow faculties on man that were intended to lie dormant, or that would not conduce to his welfare when properly developed. If he is placed in a condition where knowledge and intelligence would be detrimental to his peace; that condition being contrary to the order of nature and the will of heaven, requires to be changed, for it would be unreasonable to make a forced and unnatural condition a plea for denying to a single individual the opportunity for improvement. When we take a view of the wide difference between savage life and enlightened society, we see at a glance the genial influence of education in expanding the mind and enlarging the sphere of our enjoyments, as well as in softening the heart and bringing it under the control of purer and nobler feelings.

3. The domestic relations of husband and wife, parents and children; when their duties are fulfilled, are calculated to awaken the benevolent affections, and to improve the moral nature of man.

This proposition like the two preceding, will, I presume, be generally admitted.

Let us consider the many cherished recollections that are called up by that single word, home.

A father's mild protecting care, a mother's unweary kindness,—the affectionate intercourse of brothers and sisters; and all the endearing memories of our early years, pass before the mind. Can we doubt that these circumstances had a material influence in forming our characters, or that the remembrances of them even in mature life is favourable to virtue?

What is there so well calculated to call forth the latent powers of the mind, to rouse the body to renewed exertion, and to cherish the benevolent affections; as the hope of having a home of our own; where we may enjoy the endearments of the family circle in the society of her whom we have chosen as a partner for life, and surrounded by the pledges of mutual affection?

4. Slavery by abridging the privileges of domestic life, and obstructing the intellectual improvement of the slave, interferes with the design of creation by circumscribing the means of enjoyment.

This proposition though abundantly clear to most minds, may not be so to others, and therefore requires a more full examination.

I have adverted to the pleasures of home and the happy influences of domestic attachments.

Let us reflect on the condition of the slave who has no home that he can call his own, nor any hope that he can ever acquire one.

He has a wife but his enjoyment of her society is dependent upon the will of his

master, who may at any time break the nuptial tie and separate them forever. He has children, but they are not his to control and educate. He is not permitted to exercise a father's care—to labour for their benefit, to arrange plans for their future advancement, and to look forward to a happy old age, when he may rejoice in their success and participate in their prosperity.—One of the highest sources of parental enjoyment is cut off from his existence. The development of his moral nature is obstructed and the great end of existence impaired. Intellectual improvement is considered incompatible with slavery. It is even forbidden by the laws of Virginia to assemble colored persons (whether bond or free) for the purpose of teaching them to read or write.

This is a refinement of cruelty,—wantonness of despotism,—that has seldom been equalled in any country, and could hardly be excused in an age of barbarism.

Not content with subjecting the body and exacting its labour without reward,—the system of American slavery seeks to crush the intellect,—to shut out the beams of knowledge from the darkened mind,—and to repress all the nobler instincts of the soul. The wickedness of this system is thus happily illustrated in an eloquent speech of Horace Mann, "Twenty years ago a sharp sensation ran through the nerves of the civilized world, at the story of a young man named Casper Hauser, found in the city of Nuremberg in Bavaria. Though 16 or 17 years old he could not walk nor talk. He heard without understanding, he saw without perceiving; he moved without definite purpose. It was the soul of an infant in the body of an adult."

"After he had learned to speak he related that from his earliest recollection, he had always been kept in a hole so small that he could not stretch out his limbs, where he saw no light, heard no sound, nor even witnessed the face of the attendant who brought him his scanty food. For many years conjectures were rife concerning his history, and all Germany was searched to discover his origin.

"After a long period of fruitless inquiry and speculation, public opinion settled down into the belief that he was the victim of some great unnatural crime; and he was the heir to some throne, and had been sequestered by ambition; or the inheritor of vast wealth, and had been hidden away by cupidity; and had been buried alive to avoid exposure and shame. A German, Von Fonerbach, published an account of Casper, entitled 'The example of a crime on the life of the soul.'

But why go to Europe to be thrilled with the pathos of a human being shrouded from the light of nature, and cut off from a knowledge of duty and of God? To-day, in this boasted land of light and liberty, there are three million Casper Hauser's; and as if this were not enough it is proposed to multiply their number tenfold, and to fill up all the western world with these proofs of human avarice and guilt.

We justly esteem religious liberty one of the highest privileges of a rational and responsible being, and we honor the memory of those pure and noble souls by whose sufferings and martyrdom this precious right has been secured.

"What shall we say then of that system of slavery which robs three millions of immortal souls of this inestimable privilege; which prohibits them from learning to read the sacred volume, which forbids a strong presumption that he is wrong. Nay, with the great body of the American people, and not less, of the people of Kentucky, it is sufficient proof that he is in error on this subject, and, therefore, with all his abilities, an unsafe statesman."

Now, such is the history of opinion on the subject of slavery. Until lately, the well nigh universal sentiment of mankind was against it—and even now, the general sentiment condemns it as an evil. When it has been broken up, it was because men condemned it, as an evil. Where they have let it stand, it was because they feated greater evils in attempting to remove it—they endured it as the least of evils in their circumstances, but still an evil. This is the ground, as I understand, on which the opponents of the present movement for emancipation in Kentucky, who have spoken out—all but yourselves—rest their opposition to that measure. I do not remember, that even amid the confusion of men's minds in the legislative stampede lately witnessed at Frankfort, any positive proposition was offered affirming the benefits of slavery. You have not forgotten the paper offered in the Lower House at an early day of the session, by a young gentleman of unusual promise, and of great worth, notwithstanding this extraordinary blunder—a paper which the public meeting of our fellow-citizens here, while it was pending, justly described as "proposing to stop the mouths of the people by legislative resolute." You remember that one of its resolutions spoke of "the only hope of relief from the vast and acknowledged evils of slavery?" Not only are its evils acknowledged—but they are said to be vast—their removal is looked to as a hope—its accomplishment would bring relief—while the evils are so great, and the difficulties of their removal so serious, that nothing but a long and tedious process can promise anything, and that extremely doubtful! These are queer terms in which to describe a blessing.

In presenting these views I have no design to exculpate the slaveholder from blame, nor can I forget the palliating circumstances by which he is surrounded.—Born perhaps to the inheritance of slaves, accustomed from his infancy to consider them as property, having the example of venerated parents to sanction their possession, and being encouraged to hold them by the sophistical arguments of his spiritual guides; he finds obstacles to emancipation that can hardly be appreciated by others. It is true that these obstacles chiefly exist in his own mind, but there is a constitutional inertia engendered by a dependence on slave labor, that renders the slaveholder averse to all changes and innovations.

He is content to tread the same beaten track that his fathers have trod, although in time he is ready to suspect it will end in his ruin.

It is a rare thing to meet with an intelligent man of this class who does not freely acknowledge that slavery is an evil, and he is dissatisfied with it; nay, of them will also admit that it is unprofitable.

Why, then, do they continue to hold them? The answer may be found in the circumstances already stated, and the long state of public sentiment among us.

Instead of slaveholding being a reproach it reflects the utmost credit upon the name of author, whenever he may fit to disclose it. Both that writer and myself have shown, when no man can deny, that our first statement, in the best days of the republic, regarded slavery as a dreadful evil.

"Will you allow me to repeat here a few items of this testimony? Listen to the words of General Washington: 'I never

meant, unless some particular circumstances should compel me to it, to possess another slave by purchase—it being among my first

wishes to see some plan adopted by which

slavery in this country may be abolished by law.'

The Father of his country was not satisfied with awaiting the slow and safe

operation of "moral causes," of which we

now hear so much in certain quarters, as

affording the only remedy for the evils

which he recognized in slavery; but he de-

sired—as one of his first wishes for his

country—to see it with his own eyes, in

the way of being abolished by law.

There is no way in which we can in-

fect so great a wrong on a human being as

by condemning him to hopeless bondage

if we rob him of the fruits of his labor

and leave him in possession of freedom,

he may regain what he has lost, but

if we take from him the right to acquire

and hold property his case is hopeless, for

the stimulus to exertion is gone.

If, in addition to this, we take from him the right to acquire, knowledge, and to improve his mental faculties, we are guilty of a crime

against his spiritual and immortal nature

that no plea of necessity can justify.

He who holds slaves and treats them

well, is like the moderate drinker of spiri-

tuous liquors, his example is quoted in fa-

LOUISVILLE, KY.: SATURDAY, APRIL 7, 1849.

WHOLE NUMBER 95.

average of ten slaves of all ages, (or two adult male slaves,) to each owner, the number in Virginia was by the last census something less than forty-five thousand.

At the same time the number of free white males over 20 years of age was upwards of one hundred and sixty-four thousand, showing that only 27 per cent were slaveholders, and 73 per cent non-slaveholders. It is evident that nearly three-fourths of those who ought to enjoy the elective franchise in Virginia are non-slaveholders. In Maryland the proportion of slaveholders is, by the same data, about one-ninth, and in Kentucky one-seventh of the white males over 20 years of age. Now, when we reflect that the slaves are held in subjection by the strong arm of the law, and that they could not be held a single hour without the aid of the non-slaveholders, who may be said to stand as a guard to enforce their obedience, we see at once the heavy responsibility that devolves on these. When we consider, moreover, that the invariable effect of slavery is to degrade labor, paralyze industry, obstruct education, reduce the value of real estate, and retard commerce and manufactures; it must be apparent to every one that the non-slaveholders in slave States are sustaining an immense injury from this ruinous system. In the strong language of John Randolph, slavery was described as a cancer on the face of the body politic, which destroyed in beauty and threatened its destruction.

Leaving out of view the inhumanity and injustice of slavery, is it reasonable or right that three-fourths or seven-eighths of the white population should suffer the evils it inflicts upon a community in order that a few may enjoy an exemption from labor, which is alike injurious to themselves and their country?

The sum of the argument may be reduced to this: Every human soul is born in possession of a body and endowed with physical and mental faculties intended for improvement; the slaveholder who forcibly exacts the services of another man's physical powers, and obstructs the improvement of his mental faculties, does the greatest wrong that can be inflicted on a human being; and the non-slaveholder who supports a system of laws by which this wrong is enforced, or who neglects to use the means in his power for the repeal of those laws, is accessory to the wrong and responsible for its consequences.

From the Louisville Democrat.

Emancipation Movement Agents.

Gentlemen: The progress of our discussion has brought us to the question whether slavery is an evil. I am obliged to understand you as saying that it is not, and that you are ready to defend it as a blessing to Kentucky. I was aware that Mr. Calhoun denies the evil, and insists on the benefits of slavery—but I do not remember that it has ever been my fortune before to meet with a gentleman of such opinions. Mr. Calhoun's views on the subject of human liberty, I had supposed, are very peculiar, and are confined to himself and to those who pin their faith to his sleeve. He has not hesitated, I believe, to deny certain truths on this subject, which the Congress of '76 unanimously declared to be self-evident. An assembly of wiser statesmen has seldom, if ever, met—of true friends of liberty, never. His derision of them affords a strong presumption that he is wrong. Nay, with the great body of the American people, and not less, of the people of Kentucky, it is sufficient proof that he is in error on this subject, and, therefore, with all his abilities, an unsafe statesman.

You will certainly agree with me that the opinions of prudent, wise, and patriotic men are entitled to great respect—especially, when the opinions of such men, they being also tried and experienced statesmen, are nearly all coincident—why, their concurrent testimony is almost sufficient to settle the question on which it bears.

Now, such is the history of opinion on the subject of slavery. Until lately, the well nigh universal sentiment of mankind was against it—and even now, the general sentiment condemns it as an evil. When it has been broken up, it was because men condemned it, as an evil. Where they have let it stand, it was because they feated greater evils in attempting to remove it—they endured it as the least of evils in their circumstances, but still an evil. This is the ground, as I understand, on which the opponents of the present movement for emancipation in Kentucky, who have spoken out—all but yourselves—rest their opposition to that measure.

I do not remember, that even amid the confusion of men's minds in the legislative stampede lately witnessed at Frankfort, any positive proposition was offered affirming the benefits of slavery. You have not forgotten the paper offered in the Lower House at an early day of the session, by a young gentleman of unusual promise, and of great worth, notwithstanding this extraordinary blunder—a paper which the public meeting of our fellow-citizens here, while it was pending, justly described as "proposing to stop the mouths of the people by legislative resolute."

You remember that one of its resolutions spoke of "the only hope of relief from the vast and acknowledged evils of slavery?" Not only are its evils acknowledged—but they are said to be vast—their removal is looked to as a hope—its accomplishment would bring relief—while the evils are so great, and the difficulties of their removal so serious, that nothing but a long and tedious process can promise anything, and that extremely doubtful! These are queer terms in which to describe a blessing.

In the remarks, at the emancipation meeting just now referred to, made by me—your comments upon which have led to this discussion in your column—I presented this aspect of the subject. More recently, you have seen it still more fully presented in an address to the people of Kentucky, in the Examiner of the 24th ult., the ability and careful labor of whose preparation will reflect the utmost credit upon the name of author, whenever he may fit to disclose it. Both that writer and myself have shown, when no man can deny, that our first statement, in the best days of the republic, regarded slavery as a dreadful evil.

"Will you allow me to repeat here a few items of this testimony? Listen to the words of General Washington: 'I never

meant, unless some particular circumstances should compel me to it, to possess another slave by purchase—it being among my first

wishes to see some plan adopted by which

slavery in this country may be abolished by law.'

The Father of his country was not satisfied with awaiting the slow and safe

operation of "moral causes," of which we

now hear so much in certain quarters, as

affording the only remedy for the evils

which he recognized in slavery; but he de-

sired—as one of his first wishes for his

country—to see it with his own eyes, in

the way of being abolished by law.

There is no way in which we can in-

fect so great a wrong on a human being as

by condemning him to hopeless bondage

if we rob him of the fruits of his labor

and leave him in possession of freedom,

he may regain what he has lost, but

THE EXAMINER

F. GOSBY,
JOHN H. HEYWOOD,
NOBLE BUTLER,
EDITORS.

LOUISVILLE: APRIL 7, 1849.

"We send, occasionally, a number of the EXAMINER to persons who are not subscribers, in the hope, that by a perusal of it, they may be induced to subscribe."

J. M. McKNIGHT is received. Thanks!

The friends of Emancipation and Colonization propose to hold a public meeting in the town of Browsborough, Oldham county, Ky., on SATURDAY, the 11th day of April next, for the purpose of taking into consideration the ways and means best calculated to promote that object. MANY VOTERS.

Corresponding and Executive Committee.

A meeting of the friends of emancipation, held in Louisville, February 22, 1849, W. W. Worsley having been called to the chair, and Robert Dawson appointed secretary, the following gentlemen were named as a Corresponding and Executive Committee, with power to enlarge their number and fill vacancies:

W. W. Worsley, Wm. Richardson,
Wm. E. Glover, Robert Dawson,
David L. Beatty, Patrick Macxey,
Bland Ballard, W. P. Boone,
Thomas McGran.

At a meeting of the Committee, February 28, Lewis Ruffner and James Speed were added to the number. Wm. Richardson was chosen Treasurer, and Bland Ballard Corresponding Secretary. W. W. WORSLEY, Chⁿ. R. Dawson, Secretary.

From the foregoing notice it will be seen that a standing committee has been appointed by the friends of emancipation in Louisville.

The great object of the committee will be to publish valuable pamphlets and essays for distribution through the State. From many quarters applications are continually made for facts and statistics bearing upon the subject of emancipation. Those applications, we trust, will now be fully met; and a vast amount of useful information upon this vitally important subject will be disseminated throughout Kentucky.

All applications addressed to Bland Ballard, Corresponding Secretary, or Paul Seymour, publisher of the Examiner, will meet with prompt attention.

The Convention of Slaveholders.

A correspondent, in whose judgment we have the utmost confidence, thinks the nineteenth day of April is so near that it will not be possible to have a general meeting of slaveholders on that day. We did not suppose that persons from distant parts of the State could attend; but we thought it would be better to have a meeting composed of gentlemen from a few counties than to have no meeting at all. If there is any doubt, however, the project of holding such a meeting had better be abandoned. We think the slaveholders friendly to emancipation might hold a meeting at Frankfort previous to the assembling of the Convention on the 25th of April.

Tennessee has caught the spirit of emancipation, it would seem. The Knoxville Tribune is publishing a series of efficient articles in its favor, in which a popular Convention on the subject is called for.

The latest intelligence from Santa Fe will be found in our paper this morning. Among other items of news we see the announcement of the death of Mr. L. F. Thurston, formerly of this city.

Slavery and Education—The Voice of Virginia.

The experience of the various slave States in which efforts have been made to establish systems of Common Schools, demonstrates the entire incompatibility of such systems with slavery.

Here, in our own Commonwealth, for several years our most philanthropic statesmen labored hard to produce a public sentiment favorable to the establishment of a well-directed system of public schools. At length, a bill to establish such a system passed our legislature, and thousands of our fellow-citizens congratulated each other on our auspicious event. In their visions of the future, Kentucky seemed dotted all over with school-houses, in which the children of the State were about to receive the blessings of a good common education. The ignorance that disgraced the Commonwealth was to be removed, and every child was to be instructed how to read and write, and to develop his mind by converse with the great works of the master minds of all time.

The melancholy truth, so different from the dazzling fancy we have referred to, remains to be told. Ten years have passed since the legislature of Kentucky passed the act for the establishment of a school system from which the greatest moral and mental benefits were expected to flow. But, also, very little more than the mere passage of the bill has yet been accomplished. The dark clouds of ignorance, that have so long covered over every portion of our State, are as yet unilluminated by the rays of knowledge. Darkness yet covers much of the mind of the State, and although we can boast of brilliant statesmen and wise legislators, although several of our greatest men have a very wide reputation for genius and the accomplishments of cultivated intellect, yet the masses are permitted to grow up in ignorance, and the great results which the human mind has produced in former centuries, and ignorant of the masterly problems which the intellect of the present age is working out for the alleviation of the human family. To them the history of the past, the present condition of the world, and the future destiny of our species, fall of promise, are alike shrouded in night. They know but little more than they would have known had they been born during the darkness of the fetal ages. All the discoveries of genius and all the improvements of science are lost to them.

The truth is now pretty generally admitted that a State which cherishes the institution of slavery, must also be cursed with an ignorant white population. This is one of the wretched retributions that slavery brings upon the community. The enslavement of the black man is ever associated with the illiteracy of the white masses. If slavery produced no other result than that which banishes the possibility of education from every tenth mind born in the State—if no other gloomy and destructive consequence but the ignorance of a large portion of the white race resulted from slavery, even then all the advantages, fancied and real, which slavery confers on a community, would be purchased at a most ruinous price.

If the mere locking up of the immortal mind in a state of unbreaking darkness was the only wretched result of slavery, every philanthropist would desire to see the system abrogated. But from the ignorance engendered by slavery, a host of inconveniences, vices, and crimes spring. The statistics of penitentiaries speak a language in relation to the moral effects of ignorance too plain to be mislaid, too deeply read ever to be forgotten. Ignorance is the great parent of vice and crime, and ignorance is the invincible concomitant of slavery. You cannot disjoint the two curves. They go hand in hand together. Wherever the one is found the demon form of the other is sure to be seen.

In looking over the Richmond, Va. Whig for December 11th, 1848, we find a communication written for that paper, which is full of good sense and truth. We recommend it to the at-

tentional perusal of all our readers who would like to know what the experience of the Mother of States has been in regard to the influence of slavery on education and prosperity. Here it is. It is from the pen of a man of wisdom, and is truth ought to sink deep in the hearts of all who would have Kentucky prosper and her sons and daughters renowned for light and knowledge.

MESSRS. EDITORS:—I read an article in the Whig of Monday, proposing a new system of Education in Virginia, by Mr. S. A. Jewett, a teacher in Richmond. The plan is certainly very beautiful in theory, containing some "philosophical and most valuable conceptions," but it seems to me, that neither it nor any other plan ever can succeed in Virginia, until we shall have made war upon the root of the evil itself. We have to do with the cause, and not the property. What is the cause of the evils we complain of, and how can it be effectively removed? There are questions which every true lover of Virginia, who values her prosperity and happiness more than his own dollars and cents, ought now seriously and calmly to investigate. Why is it so difficult to obtain well-qualified and efficient teachers throughout the country? Because the population is too sparse to afford such teachers adequate compensation for their services. The existence of the causes of a really world-wide Slavery, is the true, the real, the undeniable source, whence spring all the ignorance and much of the vice and immorality which now unhappily afflict the State.

You may sketch out the most admirable plan for educating the poor children, even devised by the wit of man, but you can never reduce it to practice with the least prospect of success, so long as we have the slaves with us, and those who turn them up to trade, "which ought to be condemned exclusively to white citizens" thus compelling our people to leave the State, and seek employment elsewhere, or remain here and endure the alternative, no mortifying and repugnant to the feelings of freemen, of being compelled to labor side by side, with the slave, and to have their services estimated by those of the slave. Thousands of our young mechanics, Carpenters, Blacksmiths, Bricklayers, &c., "the backbone of the nation," have left, from this cause, annually leave Virginia, and go to the free State of West Virginia.

We should have, rather than otherwise, a

little more moderate, and hold perfectly still until those who are more deeply interested in the institution should think, that the time has come for action upon this subject; and if those who enter into this same views which he does upon this subject, yet are not quite so moderate, they would do well to adopt his suggestion. Then we should have a little more "moderation" to those who are less deeply interested in the institution, but who are more likely to be induced to lay aside (extreme) their principles, but to the whole thing rest as it stands, we have to do with the cause, and not the property. They are willing to have their master indulge in any extremes whatever, will by their discussion, drive them to it. Then we should advise Mr. "Moderation" to a little more moderate, and hold perfectly still until those who are more deeply interested in the institution should think, that the time has come for action upon this subject; and if those who enter into this same views which he does upon this subject, yet are not quite so moderate, they would do well to adopt his suggestion. Then we should have a little more "moderation" to those who are less deeply interested in the institution, but who are more likely to be induced to lay aside (extreme) their principles, but to the whole thing rest as it stands, we have to do with the cause, and not the property.

We have had no proper effort to continue first in population, in power, and in renown, but seemed content to rush rapidly from the van to the rear.

Gov. McD., thought we had too long lived

on the reputation of that which had gone—ours

seemed to be a monumental States—we seemed

content to live upon the renown of the dead

children, and those still living, to those who

are now dead, and were delinquent in a duty

which ought long since to have been performed.

We had made no proper effort to continue first

in population, in power, and in renown, but

seemed content to rush rapidly from the van to the rear.

Gov. McD., thought we had too long lived

on the reputation of that which had gone—ours

seemed to be a monumental States—we seemed

content to live upon the renown of the dead

children, and those still living, to those who

are now dead, and were delinquent in a duty

which ought long since to have been performed.

We had made no proper effort to continue first

in population, in power, and in renown, but

seemed content to rush rapidly from the van to the rear.

Gov. McD., thought we had too long lived

on the reputation of that which had gone—ours

seemed to be a monumental States—we seemed

content to live upon the renown of the dead

children, and those still living, to those who

are now dead, and were delinquent in a duty

which ought long since to have been performed.

We had made no proper effort to continue first

in population, in power, and in renown, but

seemed content to rush rapidly from the van to the rear.

Gov. McD., thought we had too long lived

on the reputation of that which had gone—ours

seemed to be a monumental States—we seemed

content to live upon the renown of the dead

children, and those still living, to those who

are now dead, and were delinquent in a duty

which ought long since to have been performed.

We had made no proper effort to continue first

in population, in power, and in renown, but

seemed content to rush rapidly from the van to the rear.

Gov. McD., thought we had too long lived

on the reputation of that which had gone—ours

seemed to be a monumental States—we seemed

content to live upon the renown of the dead

children, and those still living, to those who

are now dead, and were delinquent in a duty

which ought long since to have been performed.

We had made no proper effort to continue first

in population, in power, and in renown, but

seemed content to rush rapidly from the van to the rear.

Gov. McD., thought we had too long lived

on the reputation of that which had gone—ours

seemed to be a monumental States—we seemed

content to live upon the renown of the dead

children, and those still living, to those who

are now dead, and were delinquent in a duty

which ought long since to have been performed.

We had made no proper effort to continue first

in population, in power, and in renown, but

seemed content to rush rapidly from the van to the rear.

Gov. McD., thought we had too long lived

on the reputation of that which had gone—ours

seemed to be a monumental States—we seemed

content to live upon the renown of the dead

children, and those still living, to those who

are now dead, and were delinquent in a duty

which ought long since to have been performed.

We had made no proper effort to continue first

in population, in power, and in renown, but

seemed content to rush rapidly from the van to the rear.

Gov. McD., thought we had too long lived

on the reputation of that which had gone—ours

seemed to be a monumental States—we seemed

content to live upon the renown of the dead

children, and those still living, to those who

are now dead, and were delinquent in a duty

which ought long since to have been performed.

We had made no proper effort to continue first

in population, in power, and in renown, but

seemed content to rush rapidly from the van to the rear.

Gov. McD., thought we had too long lived

on the reputation of that which had gone—ours

seemed to be a monumental States—we seemed

content to live upon the renown of the dead

children, and those still living, to those who

are now dead, and were delinquent in a duty

which ought long since to have been performed.

We had made no proper effort to continue first

in population, in power, and in renown, but

seemed content to rush rapidly from the van to the rear.

Gov. McD., thought we had too long lived

on the reputation of that which had gone—ours

seemed to be a monumental States—we seemed

content to live upon the renown of the dead

children, and those still living, to those who

are now dead, and were delinquent in a duty

which ought long since to have been performed.

We had made no proper effort to continue first

in population, in power, and in renown, but

seemed content to rush rapidly from the van to the rear.

Gov. McD., thought we had too long lived

whereas, they fall short considerably of seven hundred thousand. It is estimated by the Commissioner of Patents, at Washington, that the entire population of Kentucky does not exceed 900,000, of which 200,000 are slaves, and all to slaves, among whom are not counted the free negroes, that are swarming in many parts of the State. In the ten years from 1790 to 1800, the slaves multiplied nearly three times and a half; the whites, (that is all the rest—white, and free colored,) the free, multiplied less than three times. In the next ten years, from 1800 to 1810, the slaves increased from 40,341 to 80,561, lacking the merest trifles of doubling themselves; while the free—that is, the whites and the free negroes together—fell short of doubling themselves by more than 25,000. In the next ten years, from 1810 to 1820, the slaves still increased faster than all the free—gaining them about 20,000. So also in the next ten years, the slaves gained about 15,000. It was not until 1840 that the gain was seen to be checked. The census of that year showed that since 1830 the free had turned the scale and made a trivial gain on the slaves. This turn is sufficiently explained by the spread among the people of Kentucky during those years of the spirit of emancipation, under the influence of which many slaves were set free.—So many of them as remained in the State were thenceforth counted among the whites as being free, to distinguish them from the slaves—when the whole population was estimated, and than the slaves. It is further accounted for by the fact, that in the same period there was a considerable drain of slaves from Kentucky to several of the south-western States, where many of our citizens were opening, as they are now cultivating, plantations, while they retained their personal residence in this State—both of which causes, doubtless, were operating previously, but not with so great force as after the year 1830.

Beside all of which, it was in this period that the law of 1833 was enacted—the law against the importation of slaves—the same on which the last General Assembly laid its hand, and thereby swelled amazingly the ranks of the friends of emancipation. This law, whose modification, not to say repeal, the great body of the people opposed to slavery as a perpetual institution did not desire and do not approve—and therefore are now for doing something towards the ultimate extinction of slavery—that law undeniably operated as a restraint upon the introduction of slaves—and as it served in some degree to repel the slave, it invited freemen. All of which goes to show it came to pass, between 1830 and 1840, the tide changed and the negro ceased to advance upon the white man. We cannot declare with certainty the progress of this struggle during the ten years preceding, as we do not know from actual computation the number of white people and few negroes in Kentucky. But the common estimate makes our entire population, white and colored, less than 900,000—the slaves alone about 20,000. Now, when we make a due allowance for the free blacks, who are evidently increasing rapidly, there is ground for the conjecture that the next census will not show an advanced scale of the masters upon their slaves, if it do not appear that the scale has been intrinsically, and that the negro is once more gaining upon the white man in Kentucky. The colored population, although small in comparison with the white, or with the slaves, is an important element in this calculation. I am not able to state, and have no means of ascertaining, the present number of these people. But it is undoubtless that they are multiplying very rapidly among us, and that the ratio of this increase is very high. Now these, you will not forget, in a calculation comparing the slaves with all the rest of the inhabitants, are counted among the whites; and every one of them, who, being liberated here, remains long enough to be counted as a free man, is to affect twice, being dropped from among the slaves, and added to the free—changed from one column to the other—that is to say, he diminishes the number of the slaves, and then he swells the number of the free. When this is considered, it adds to the force of the conjecture, that it will appear from the census of 1850, that the master has not gained any farther upon the slaves, but that the black man, slave and free together, is gaining on the white. But let this give up, and it is granted that the negro has been for a long time, and still is, slowly yielding in the struggle with the white man, for numerical ascendancy in Kentucky, I do not see how it can be denied that all through this long and arduous struggle, the influence of his presence has been against the growth of the white population. Gentlemen, you may possibly agree with your neighbors of the Journal—whom you seem to differ about nearly every thing else—that all this is a very “idle chattering”; but I think our readers will consider these very grave and pregnant facts, as to the general course before us, whatever they may think of their bearing upon the particular proposition which I am now trying to illustrate.

There is yet another light in which we may contemplate this subject. It respects the relative increase of the population, for a series of years, in the free States and in the slave States, during the entire population in both. You will not say that the slave States are inferior to the other in the natural advantages of soil, climate, and whatever else may be made to contribute to the growth and prosperity of a country—and nothing of this kind, therefore, can be urged as explaining the difference which will be observed.

It appears that sixty years ago, at the first census, or the year 1790, all the slave States taken together contained about 2,000,000 of people, white and black. All the free States taken together contained nearly the same number—the difference being less than 10,000, in favor of the free States—as though some Providence arranged this equality at the beginning, that all the world in seeing how it would come out, might also understand why it came out so. There was a great problem to be solved. They took a fair start in the career which was to work it out. In twenty years, the slave States had fallen behind nearly 300, notwithstanding the acquisition of a vast Southern territory in the meantime, to wit: Louisiana, with the addition of its population to the aggregate of the slave States.

Let us look again. At the end of thirty years more, conducting the struggle for ascendancy to the year 1840, the slave States had fallen behind nearly 2,500,000—notwithstanding the future acquisition of Southern territory with its inhabitants, to wit: Florida, in the meantime. That is to say, at the end of fifty years, when the entire population of the country had risen from four to seventeen millions, the slave States, which started fairly with the free, had been outstripped in the competition, by a number greater than either class began with, and about one seventh part of the whole, to which both combined had now reached!

Let us look once more. According to the estimate of the Commissioners of Patents—the most reliable source of information within our reach—the present population of the United States exceeds twenty-one millions and a half—that of the slave States, including white and black, is about nine millions. So that in the last eight years, the slave States have fallen behind another million! Sixty years ago, we had as many inhabitants as the free States, lacking only a few thousand. Now we have fewer by three and a half millions—seven-eighths of the entire population of the country we began to

out, and nearly twice that of the “old thirteen” at the era of Independence! At this rate, how you think, will we come out at the end of sixty years more?

I will not affirm that this calculation is absolutely correct—but I do not doubt that it is very nearly so. Now, if you can account for the result in any other way, than by referring it to slavery, I shall be exceedingly obliged to you for the explanation. It seems to me to prove beyond all reasonable denial that negro slavery is against the growth of the white population.

There is a very curious method I often find out, I believe—of meeting the argument against slavery, and in favor of emancipation, which these and similar considerations so forcibly present. Necesity, it is said, is the mother of invention. It is true, doubtless, of meeting an argument, as of meeting any other difficulty.—The faculties answer denies the value of population? When it is proved against slavery, that it wastes the inhabitants of an old country, and obstructs and retards the filling up of a new, one, the objector insists that a large population is not to be desired—so many people are an intolerable nuisance—“Oh for a lodger in some vast wilderness.”

As a jest, this is all very well—and may win for its author a place among humorous and funny wits. Nor can it be denied that there are very serious evils belonging to an extremely dense and crowded population, swelled beyond the means of comfortable subsistence. But I think an intelligent and candid gentleman must exercise himself in hardening his countenance, before he can apply this view to the question of slavery and emancipation in Kentucky. The more especially, as the suggestion of it is known to the editor of that paper, approving the ideas, proposes the 19th of April for such a meeting in Louisville, and this, I believe, is all the notice that has been anywhere taken of the subject. Upon observing the last mentioned letter in the Journal, I consulted some friends of that cause, and found that while some approved the plan of a meeting on the 19th, others very strongly objected to it, on the ground that there had been no sufficient response to the proposal, and that the time was too short. And the objections, it seemed to me, were decisive and unanswerable. It was, therefore, with both surprises and regret that I saw your call for the meeting. If you attempt to hold, you will, it is plain, have a few gamblers of Louisville and its vicinity, with still fewer, if any at all, from some of the adjacent counties. But it will be no representation of those slaveholders in the State of Kentucky who are opposed to slavery. And what will such a meeting carry with it? Simply none.

For the Examiner.

Meeting of Slaveholders.

GENTLEMEN:—In the editorial columns of the Examiner of the 31st of March, there is a call for a meeting of slaveholders friendly to emancipation, to be held in Louisville, on the 19th of April. My object in this note is to advise that this movement be given up. I hope it will not be deemed too great a freedom.

Some weeks ago the writer of these lines obtained the insertion in the Louisville Journal of a brief communication on this subject. It was addressed to the slaveholders of Kentucky, and sought to direct their attention to the particular interest which they have in this movement for emancipation. It urged that those who are opposed to slavery as a perpetual institution, and who are willing to do something at this time for its ultimate extinction, may, if they are wise, give direction to this movement, and that they ought to avail themselves of the opportunity of doing so. To this end, it was recommended that they hold a meeting at a place and time which would be propitious for such a meeting. If the suggestion should be extensively approved—and all editors of newspapers in Kentucky who open their columns to the discussion of the general subject were requested to copy that communication. I have not been able to learn that it was copied into a single paper. The Examiner itself though devoted to the cause of emancipation took no notice of it whatever until now. A few lines appeared in the Journal expressive of the writer's approbation of the suggestion, but saying that he was not a slaveholder—and more recently a communication from another correspondent of that paper, approving the ideas, proposes the 19th of April for such a meeting in Louisville, and this, I believe, is all the notice that has been anywhere taken of the subject.

Upon observing the last mentioned letter in the Journal, I consulted some friends of that cause, and found that while some approved the plan of a meeting on the 19th, others very strongly objected to it, on the ground that there had been no sufficient response to the proposal, and that the time was too short. And the objections, it seemed to me, were decisive and unanswerable. It was, therefore, with both surprises and regret that I saw your call for the meeting. If you attempt to hold, you will, it is plain, have a few gamblers of Louisville and its vicinity, with still fewer, if any at all, from some of the adjacent counties. But it will be no representation of those slaveholders in the State of Kentucky who are opposed to slavery. And what will such a meeting carry with it? Simply none.

A Plain Citizen.

April 2, 1849.

The Jews.

The Jewish Chronicle for March, states that the American Society for mediating the conditions of the Jews are making arrangements for supplying Charleston, Cincinnati, and some other places, with missionaries to the Jews.

At Rome.—On the 1st of December, the Jews were released by an order of the Pope, from civil disabilities in the Roman States, especially the ecclesiastical which compelled them to live only in the narrow and dirty lanes known as the Jew's town, to which their residence has been confined ever since the destruction of Jerusalem, A. D. 70.

At Leipzig.—The University of Leipzig has been opened to the Jews, and no difference of religious belief is to be a qualification for a professorship.

The only division of Germany in which the entire equalization of the Jews has not been carried out is the Free State of Hanover. The Jewish Disabilities Bill has again been introduced in the House of Commons, by Lord John Russell, and it is expected that it will now pass the House of Lords also.

United States Postage—Important Migrations.

The Post-office Department has published the rates of postage under the late treaty with Great Britain, and as modified by the late act of Congress:

The inland postage for 300 miles and under is 10 cents an ounce; for half ounces and less it is 5 cents.

The inland postage for greater distances than 300 miles is 20 cents an ounce; 10 cents for a half ounce and under.

The whole postage by the British or American mail steamers, from to Great Britain or Ireland, is 45 cents an ounce, 24 cents for a single half ounce or less.

The United States inland postage, whatever may be the distance, on letters sent by the British steamers to foreign countries, other than Great Britain or Ireland, is 10 cents an ounce; 5 cents the single half ounce.

The postage by the American steamers, to foreign countries, other than Great Britain and Ireland, on letters to be sent through the British mail, is 42 cents an ounce; 21 cents the single half ounce.

To and from Boston, from the port, and the reverse, 48 cents an ounce; 24 cents the single half ounce.

The inland postage to be added. To and from Havana 25 cents an ounce; 12 1/2 cents single.

To and from Chagres 40 cents an ounce; 20 cents single.

To and from Panama 60 cents an ounce; 30 cents single.

To and from other places on the Pacific 80 cents an ounce; 40 cents single.

To and from the West Indies (except Havana) and islands in the Gulf of Mexico, 20 cents; 10 cents single, with inland postage.

Any fractional excess over an ounce is always to be regarded as an ounce.

The above postage may be prepaid or not at the option of the sender, except to foreign countries, and of course to the post-office where the same is to be sent.

The postage by the American steamers, to foreign countries, other than Great Britain and Ireland, on letters to be sent through the British mail, is 42 cents an ounce; 21 cents the single half ounce.

To and from Boston, from the port, and the reverse, 48 cents an ounce; 24 cents the single half ounce.

The inland postage to be added. To and from Havana 25 cents an ounce; 12 1/2 cents single.

To and from Chagres 40 cents an ounce; 20 cents single.

To and from Panama 60 cents an ounce; 30 cents single.

To and from other places on the Pacific 80 cents an ounce; 40 cents single.

To and from the West Indies (except Havana) and islands in the Gulf of Mexico, 20 cents; 10 cents single, with inland postage.

Any fractional excess over an ounce is always to be regarded as an ounce.

The above postage may be prepaid or not at the option of the sender, except to foreign countries, and of course to the post-office where the same is to be sent.

The postage by the American steamers, to foreign countries, other than Great Britain and Ireland, on letters to be sent through the British mail, is 42 cents an ounce; 21 cents the single half ounce.

To and from Boston, from the port, and the reverse, 48 cents an ounce; 24 cents the single half ounce.

The inland postage to be added. To and from Havana 25 cents an ounce; 12 1/2 cents single.

To and from Chagres 40 cents an ounce; 20 cents single.

To and from Panama 60 cents an ounce; 30 cents single.

To and from other places on the Pacific 80 cents an ounce; 40 cents single.

To and from the West Indies (except Havana) and islands in the Gulf of Mexico, 20 cents; 10 cents single, with inland postage.

Any fractional excess over an ounce is always to be regarded as an ounce.

The above postage may be prepaid or not at the option of the sender, except to foreign countries, and of course to the post-office where the same is to be sent.

The postage by the American steamers, to foreign countries, other than Great Britain and Ireland, on letters to be sent through the British mail, is 42 cents an ounce; 21 cents the single half ounce.

To and from Boston, from the port, and the reverse, 48 cents an ounce; 24 cents the single half ounce.

The inland postage to be added. To and from Havana 25 cents an ounce; 12 1/2 cents single.

To and from Chagres 40 cents an ounce; 20 cents single.

To and from Panama 60 cents an ounce; 30 cents single.

To and from other places on the Pacific 80 cents an ounce; 40 cents single.

To and from the West Indies (except Havana) and islands in the Gulf of Mexico, 20 cents; 10 cents single, with inland postage.

Any fractional excess over an ounce is always to be regarded as an ounce.

The above postage may be prepaid or not at the option of the sender, except to foreign countries, and of course to the post-office where the same is to be sent.

The postage by the American steamers, to foreign countries, other than Great Britain and Ireland, on letters to be sent through the British mail, is 42 cents an ounce; 21 cents the single half ounce.

To and from Boston, from the port, and the reverse, 48 cents an ounce; 24 cents the single half ounce.

The inland postage to be added. To and from Havana 25 cents an ounce; 12 1/2 cents single.

To and from Chagres 40 cents an ounce; 20 cents single.

To and from Panama 60 cents an ounce; 30 cents single.

To and from other places on the Pacific 80 cents an ounce; 40 cents single.

To and from the West Indies (except Havana) and islands in the Gulf of Mexico, 20 cents; 10 cents single, with inland postage.

Any fractional excess over an ounce is always to be regarded as an ounce.

The above postage may be prepaid or not at the option of the sender, except to foreign countries, and of course to the post-office where the same is to be sent.

The postage by the American steamers, to foreign countries, other than Great Britain and Ireland, on letters to be sent through the British mail, is 42 cents an ounce; 21 cents the single half ounce.

To and from Boston, from the port, and the reverse, 48 cents an ounce; 24 cents the single half ounce.

The inland postage to be added. To and from Havana 25 cents an ounce; 12 1/2 cents single.

To and from Chagres 40 cents an ounce; 20 cents single.

To and from Panama 60 cents an ounce; 30 cents single.

To and from other places on the Pacific 80 cents an ounce; 40 cents single.

To and from the West Indies (except Havana) and islands in the Gulf of Mexico, 20 cents; 10 cents single, with inland postage.

Any fractional excess over an ounce is always to be regarded as an ounce.

The above postage may be prepaid or not at the option of the sender, except to foreign countries, and of course to the post-office where the same is to be sent.

The postage by the American steamers, to foreign countries, other than Great Britain and Ireland, on letters to be sent through the British mail, is 42 cents an ounce; 21 cents the single half ounce.

To and from Boston, from the port, and the reverse, 48 cents an ounce; 24 cents the single half ounce.

The inland postage to be added. To and from Havana 25 cents an ounce; 12 1/2 cents single.

To and from Chagres 40 cents an ounce; 20 cents single.

To and from Panama 60 cents an ounce; 30 cents single.

To and from other places on the Pacific 80 cents an ounce; 40 cents single.

To and from the West Indies (except Havana) and islands in the Gulf of Mexico, 20 cents; 10 cents single, with inland postage.

Any fractional excess over an ounce is always to be regarded as an ounce.

The above postage may be prepaid or not at the option of the sender, except to foreign countries, and of course to the post-office where the same is to be sent.

LITERARY EXAMINER.

From the Tribune.

To Hope.

"Dreams! Dreams!"—Hercula's Niagara.
Though thou art beautiful,
To me, fond Horæ, thou art a fearful guest.
From thy sweet whisperings I pray thee cease,
Nor bring an unseemly tumult to my breast.
With longings divin, that are adverse to peace
And quiet rest.

Come not upon my Dreams.
With thy fond words, sweet Siren, I implore:
The wine of Promæ, drunk in ravenous sleep,
A leaping current through my veins doth pour;
And brings me images I dare not keep:
I'll dream no more.

I know that thou art kind,
And fair would bless me with thy joyous song.
But I am admonished by a fearful Past,
That e'en thy kindness can but do me wrong.
For thy fair pictures are "too bright to last,"
O cheer me long.

No, keep thy words for those—
Whose slumbering heads, in quiet stillness wæl,
Have never known the joy of a staving thumb.
With the wounds of cutting sorrow bled,
But can again, with other pleasures fill,
When thou art fled.

Too long I dwell; 'tis now
While I deny that entrance to my bæst,
Tumultuous thoughts come rushing on my heart,
And feelings move unto itself confessed;
Sweet Charmer, I beseech thee to depart
Collinsville, Illinois.

The Man who was Suspicious.

A TALE WITH A MORAL.

In a recent number of an English magazine we find the following excellent sketch, written by Alfred Crowquill. Our limits will not permit us to give the long and less interesting introduction; but will simply say, that a moderately wealthy, but very happy and contented, country gentleman has gathered his family and friends around a bright and ruddy fire on Christmas Eve, and, in accordance with his long established custom, relates the following story:

"You all know the sheep-sheds in our lower croft, by Windy Gap, (said he)—Before I built those sheds, when it first came into my possession, I had often endeavored to reclaim it; but after many vain attempts I gave the obstinate bairn up in despair, and put it to its present use. It is a desolate looking nook, and in its appearance carries out to a miracle the scenes of happiness enacted upon its site.

William Mawby was born there, of parents well to do in the world, with every thing about their farm in a thriving state. As a mere child, he was of a peevish, solitary nature. This I have heard from good authority: for I only became acquainted with him as I entered my first school, and he was just on the point of leaving it.

Consequently, when I returned home for good to my parents' roof he was a grown man, and I were strippling. As so short a distance divided his father's farm from ours, I soon fell over him, and renewed our acquaintance. His occupation was a foreshadowing of his miserable character: he was diligently inspecting a hedge that divided a croft from the main road. He thought he had discovered evident traces of some one having passed into the field through the said hedge.

I laughed at his wise and serious face, drawn into a look of profound wisdom for so trifling an occasion.

"My young friend," said he, "men are ruined by trifles. It is not the broken hedge I value; but I suspect the trespasser passed through that gap upon some unlawful purpose; but I'll be even with them now my suspicions are aroused."

With that he tapped the side of his nose, and went on his way most suspiciously uncomfortable.

The next day, to the amusement of the village, a large board appeared staring over the hedge, with the announcement of all sorts of penalties and spring-guns to the unwary trespassers. His old father was a merry-hearted, plain old man, who never put himself under the infliction of doubt; for he believed that men were all pretty considerably honest, as the world went, and he had not the slightest idea that he was better than anybody else; consequently, he smoked his pipe in calm contentment, and let the world wag.

His suspicious son soon disturbed his blissful equanimity; for, much to his annoyance, he found padlocks placed upon things that had hitherto been open to all. His neighbor had to wait for his glass of ale while he found his son, and his son found the key; for he, the contriver, was not aware exactly where he had hidden it.

Poor William's principal torment was his suspicions of his own father. His lynes eyes soon fathomed the soft, easy temper of his parent, and saw a thousand ways where, in his disposition might be turned to account by the cunning dealers on market days, when the ale was uppermost at their simple friendly dinners, in which the old man delighted, and which it would have been difficult to wean him from—as, although yielding good-nature, he was too tough and independent to be dictated to by anybody. Another painful thorn in his side was an aged aunt, to whom the old man took a well-stocked basket. She lived on a small stall in the market town. She had two daughters. The old man often took his sobering cup of tea with them on his return. He might leave them something comfortable. The thought was tormenting.

His suspicions carried him every market day to dodge his father, with the show of the most sincere affection; which the unsuspicious old man, with his heart glad, reported to his plain simple dame, who rejoiced with him over their imagined treasure.

He was at this time about eight-and-twenty, and, dodge as he would, he could not escape a pair of bright eyes and rosy cheeks that caught him in the before-mentioned market town on one of his suspicious visits.

He soon scraped an acquaintance, after having by great assiduity found out that her father was a retired miller, of good fortune, and that she was an only child. He thought this a safe investment. His position and appearance soon gained him permission to continue his visits; which were, in fact continual, for he was always under the apprehension that when the cat is away the mice will play, and that some other might snap up his valuable mouse. He did not feel quite assured as to the old man's positive possessions, so he made it his business in a thousand tortuous ways to make inquiries.

This could not go on so quietly, but it at last reached the old miller's ears, who good naturally put it down to the young man's prudent foresight; but, on inquiry, he discovered that it proceeded from a doubt of his respectability and veracity. The miller was a shrewd old man, and determined, before it was too late, to find out whether the young suitor might not be wanting in some of the qualities he thought necessary for the girl's happiness.

The old banker was a man of the miller's, through whose instrumentality he had invested large sums in excellent mortgages. He allowed himself to be pumped by Mawby, with the connivance of the miller, and, consequently, by wining replies to his eager inquiries, made out the miller to be little less than insolent.

William's affection sank down to zero, although it had for months been burning, according to his own account, like two or three *Ætnas* combined. His suspicions, then, were true. What an escape! thought he. So it was, for the fortunate girl. He proceeded to his intended-one's house. It being dark, he crept over the garden palings, and sneaked up towards the shutter. Here he vainly attempted to peer through the crevices. Here, while endeavoring to make out a murmured conversation, in which he thought he heard his own name mentioned, he was pinned by the miller's dog, who, poor brute, was cursed with the youth's fault of suspicion, and suspecting that he was a thief, had seized him accordingly.

Mawby was rather an awkward *denouement*. But there sat the solitary, apparently deeply occupied, with his book, and also the dog peering through the glass. This satisfied them, and they departed.

A week had elapsed, and the village was alarmed by the appearance of Mawby's dog careering in a wild manner through the village. Upon being noticed, he sped back to the croft. Many followed him, and upon approaching the house, and looking up at the window, they perceived the old man still sitting unmoved, although the glass frame had been smashed by the dog's exit. After repeated calls, which met with no attention, they forced their way into the house.

Everything in the chamber was neat and comfortable. There sat the poor old man in his large arm-chair, dead and alone. Of what value were those riches now which had closed his heart against all the pleasures of this beautiful world, against the possession of a wife, children, kindred, friends? There was no will, for he suspected the moment he made it in any one's favor, that would be his last moment of security. It therefore spread itself for more evil, and was split into forty lawsuits, for the benefit of every one but the rightful heirs.

The next morning he received a polite note from the miller, begging him 'not to repeat his visits, as the dog appeared to have taken a sudden dislike to him, in which he was joined by himself and his daughter. At the same time, to ease his mind as to the state of their affairs, he begged to say that any respectable young man, who pleased his daughter's taste, might have ten thousand down on the wedding day, and as much more at his death.'

For once William suspected right, viz: that he had made a sad fool of himself.

Not many months after this, he lost his simple-minded mother. Her death gave him plenty of exercise for his miserable fault—for he was continually laying traps for the servants, as if they had been so many mice, to catch them out in their little speculations, until his epigonage made all around him so uncomfortable that many of the old domestics left the farm in disgust.

Whenever he met me, he was full of some deeply laid plan to find out some miserable suspected one, and often in the midst of his self-sufficient tale, he would start off on a sudden without any apology, because a suspicion had flashed across his mind that he had not locked his corn-bin or preserve-cupboard before he left home.

His whole occupation seemed to be to find out things that would make him uncomfortable. The food preserved for his own table he constantly dotted or nicked that he might see, upon its being brought to table again, whether any one had vented upon the purloin the smallest particle.

He had a habit of laying straws in key-holes, that would be displaced upon the slightest attempt to insert a key, and draw cover the intended thief. I have known him walk to a considerable distance, and then return and push the door, to assure himself that the lock had been shut.

He once got into his own trap. One night late, he had an engagement to go to some neighboring dance, "so he went all the servants to bed and locked the back and front door, and, to make all secure, hid the ponderous key." On his return, he could not for the life of him think of the hiding place; he therefore had some hours to walk up and down in the night air before day dawn, when the impish servants discovered him feeling about in hen-coops and under thatches for the missing key. At last his hiding place struck his memory, and he had the mortification of withdrawing it before the tittering servants who thus discovered his suspicions, and the retribution on himself in his long night-watch.

His father, who had now grown too aged to attend to the farm, left it entirely under his control. Here his suspicions had nearly finished him off—for he suspected, during his harvest, that his shocks were pulled and robbed in the night. He therefore hired a clown to sit up as a watchman, armed with an old double-barreled gun loaded with slugs. The first night his suspicion would not let him sleep. This watchman might be hired to connivance, and he got caught at. He was soon dressed, and creeping along the hedge, where his suspicions were verified by hearing low muttering voices. He crawled close in their vicinity, and there discovered that it was the poor fellow's wife, who had brought him something comfortable for his supper. He crept back cautiously, but stumbling over the root of a tree, roused the attention of the watchman, who challenged him immediately. He lay still for a moment, hoping he should escape observation in the darkness of the night, but upon his first attempt to raise himself, he received about a dozen slugs in his arm and back, for his watchman was a better shot than he suspected. The picking out of these by the village surgeon, was a positive satisfaction to the many to whom his character had become pretty well known.

Thus he went on, until his father's death left him entirely alone, for his suspicious mind never allowed him to form a friend ship, which can only be true and valuable, when there is a mutual confidence, and an openness of character. He, by his suspicious nature, had locked himself within himself, which is the most fearful of imprisonments.

His father's wealth enabled him to please his fancy—so to set his mind at ease, he sold the farm, that he might, as he thought, be freed from a host of pilferers. He built himself a house, in the croft I mentioned at the beginning of the tale, the very prettiest of himself. It had a most suspicious look—it hid but one door, but windows were placed so that he could see all that was going on every side.

He had only one domestic, an old cripple without relation, who was too lame to go out, and of course had no visitors. It was well known in the neighborhood that he had withdrawn large sums from the different country bankers, where it had been invested by his father, and it was strongly believed that he kept it in the house, as he suspected that these speculative gentlemen might one fine morning turn out to be in earnest. His walks were confined to within sight of his solitary residence, the precise location of which he was never known to a moral end, but they exhibit few signs of genius. He died in 1811. He projected a literary work in union with James and Robert Smith, the authors of the "Rejected Addresses," with whom he was on intimate terms. John Wilson Croker's assistance was tendered to the work at a very low rate, but Cumberland positively declined the offer, as he could not tolerate a "talking potato," for so he styled the ex-secretary of the Admiralty. Mr. Clarke and the Duke of York turned out a much better stepping-stone to his fortunes.

For a moment the old man stood and gazed after the bearers, his white hair blown about by the cold wintry wind, and his shrivelled hand shading his eyes. He turned slowly from the sight and closed the door.

Many were the kind offers from the simple people of the village; but all offers were reluctantly declined, as he suspected that his

age and wealth were calculated upon to a nicely, and a thumping legacy looked forward to as the reward of some trifling adventure, for whom Colton had a great reverence. Distant relations began to hover round him and make tender inquiries.—These he always met on the door-step, which was his only audience-chamber for such callers.

That solitary old man sat, as long as day-light lasted, at a window overlooking the high-road. Here he passed his life in reading and watching. The same window showed a light burning during the hours of darkness, for he always appeared on his guard, as upon any person approaching nearer than usual to the premises, his ears were saluted by the deep growl of his dog, which never left the house any more than his master.

About two years after the decease of his housekeeper, the nightly light was missed from the window, for it had become quite a guide to many coming to the village.—This of course caused some of the more curious to approach the house in the daylight, and reconnoitro. But there sat the solitary, apparently deeply occupied with his book, and also the dog peering through the glass. This satisfied them, and they departed.

A week had elapsed, and the village was alarmed by the appearance of Mawby's dog careering in a wild manner through the village. Upon being noticed, he sped back to the croft. Many followed him, and upon approaching the house, and looking up at the window, they perceived the old man still sitting unmoved, although the glass frame had been smashed by the dog's exit. After repeated calls, which met with no attention, they forced their way into the house.

Everything in the chamber was neat and comfortable. There sat the poor old man in his large arm-chair, dead and alone. Of what value were those riches now which had closed his heart against all the pleasures of this beautiful world, against the possession of a wife, children, kindred, friends? There was no will, for he suspected the moment he made it in any one's favor, that would be his last moment of security. It therefore spread itself for more evil, and was split into forty lawsuits, for the benefit of every one but the rightful heirs.

The next morning he received a polite note from the miller, begging him 'not to repeat his visits, as the dog appeared to have taken a sudden dislike to him, in which he was joined by himself and his daughter. At the same time, to ease his mind as to the state of their affairs, he begged to say that any respectable young man, who pleased his daughter's taste, might have ten thousand down on the wedding day, and as much more at his death.'

For once William suspected right, viz: that he had made a sad fool of himself.

Not many months after this, he lost his simple-minded mother. Her death gave him plenty of exercise for his miserable fault—for he was continually laying traps for the servants, as if they had been so many mice, to catch them out in their little speculations, until his epigonage made all around him so uncomfortable that many of the old domestics left the farm in disgust.

Whenever he met me, he was full of some deeply laid plan to find out some miserable suspected one, and often in the midst of his self-sufficient tale, he would start off on a sudden without any apology, because a suspicion had flashed across his mind that he had not locked his corn-bin or preserve-cupboard before he left home.

His whole occupation seemed to be to

find out things that would make him uncomfortable. There sat the poor old man in his large arm-chair, dead and alone. Of what value were those riches now which had closed his heart against all the pleasures of this beautiful world, against the possession of a wife, children, kindred, friends? There was no will, for he suspected the moment he made it in any one's favor, that would be his last moment of security. It therefore spread itself for more evil, and was split into forty lawsuits, for the benefit of every one but the rightful heirs.

The old banker was a man of the miller's, through whose instrumentality he had invested large sums in excellent mortgages. He allowed himself to be pumped by Mawby, with the connivance of the miller, and, consequently, by wining replies to his eager inquiries, made out the miller to be little less than insolent.

William's affection sank down to zero, although it had for months been burning, according to his own account, like two or three *Ætnas* combined. His suspicions, then, were true. What an escape! thought he. So it was, for the fortunate girl. He proceeded to his intended-one's house. It being dark, he crept over the garden palings, and sneaked up towards the shutter. Here he always met on the door-step, which was his only audience-chamber for such callers.

That solitary old man sat, as long as day-light lasted, at a window overlooking the high-road. Here he passed his life in reading and watching. The same window showed a light burning during the hours of darkness, for he always appeared on his guard, as upon any person approaching nearer than usual to the premises, his ears were saluted by the deep growl of his dog, which never left the house any more than his master.

About two years after the decease of his housekeeper, the nightly light was missed from the window, for it had become quite a guide to many coming to the village.—This of course caused some of the more curious to approach the house in the daylight, and reconnoitro. But there sat the solitary, apparently deeply occupied with his book, and also the dog peering through the glass. This satisfied them, and they departed.

A week had elapsed, and the village was alarmed by the appearance of Mawby's dog careering in a wild manner through the village. Upon being noticed, he sped back to the croft. Many followed him, and upon approaching the house, and looking up at the window, they perceived the old man still sitting unmoved, although the glass frame had been smashed by the dog's exit. After repeated calls, which met with no attention, they forced their way into the house.

Everything in the chamber was neat and comfortable. There sat the poor old man in his large arm-chair, dead and alone. Of what value were those riches now which had closed his heart against all the pleasures of this beautiful world, against the possession of a wife, children, kindred, friends? There was no will, for he suspected the moment he made it in any one's favor, that would be his last moment of security. It therefore spread itself for more evil, and was split into forty lawsuits, for the benefit of every one but the rightful heirs.

The next morning he received a polite note from the miller, begging him 'not to repeat his visits, as the dog appeared to have taken a sudden dislike to him, in which he was joined by himself and his daughter. At the same time, to ease his mind as to the state of their affairs, he begged to say that any respectable young man, who pleased his daughter's taste, might have ten thousand down on the wedding day, and as much more at his death.'

For once William suspected right, viz: that he had made a sad fool of himself.

Not many months after this, he lost his simple-minded mother. Her death gave him plenty of exercise for his miserable fault—for he was continually laying traps for the servants, as if they had been so many mice, to catch them out in their little speculations, until his epigonage made all around him so uncomfortable that many of the old domestics left the farm in disgust.

Whenever he met me, he was full of some deeply laid plan to find out some miserable suspected one, and often in the midst of his self-sufficient tale, he would start off on a sudden without any apology, because a suspicion had flashed across his mind that he had not locked his corn-bin or preserve-cupboard before he left home.

His whole occupation seemed to be to

find out things that would make him uncomfortable. There sat the poor old man in his large arm-chair, dead and alone. Of what value were those riches now which had closed his heart against all the pleasures of this beautiful world, against the possession of a wife, children, kindred, friends? There was no will, for he suspected the moment he made it in any one's favor, that would be his last moment of security. It therefore spread itself for more evil, and was split into forty lawsuits, for the benefit of every one but the rightful heirs.

The old banker was a man of the miller's, through whose instrumentality he had invested large sums in excellent mortgages. He allowed himself to be pumped by Mawby, with the connivance of the miller, and, consequently, by wining replies to his eager inquiries, made out the miller to be little less than insolent.

William's affection sank down to zero, although it had for months been burning, according to his own account, like two or three *Ætnas* combined. His suspicions, then, were true. What an escape! thought he. So it was, for the fortunate girl. He proceeded to his intended-one's house. It being dark, he crept over the garden palings, and sneaked up towards the shutter. Here he always met on the door-step, which was his only audience-chamber for such callers.

That solitary old man sat, as long as day-light lasted, at a window overlooking the high-road. Here he passed his life in reading and watching. The same window showed a light burning during the hours of darkness, for he always appeared on his guard, as upon any person approaching nearer than usual to the premises, his ears were saluted by the deep growl of his dog, which never left the house any more than his master.

About two years after the decease of his housekeeper, the nightly light was missed from the window, for it had become quite a guide to many coming to the village.—This of course caused some of the more curious to approach the house in the daylight, and reconnoitro. But there sat the solitary, apparently deeply occupied with his book, and also the dog peering through the glass. This satisfied them, and they departed.

A week had elapsed, and the village was alarmed by the appearance of Mawby's dog careering in a wild manner through the village. Upon being noticed, he sped back to the croft. Many followed him, and upon approaching the house, and looking up at the window, they perceived the old man still sitting unmoved, although the glass frame had been smashed by the dog's exit. After repeated calls, which met with no attention, they forced their way into